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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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COMPETISM ENDING IN WAR.

VERY serious riots, growing out of strikes among the employes of the Baltimore and Ohio, Pennsylvania, and other connecting railroads, are now threatening the peace of several entire States. Owing to the general and protracted stagnation in business, and the fierce competition between the principal lines connecting the East with the West, the railway companies have found themselves obliged to economize and retrench their expenses in every possible way; and as one means they have undertaken to reduce the wages of their employes. This was resisted by the train men on the Baltimore and Ohio road, who struck work and blockaded the road, not allowing any freight trains to move. The strikers were so violent in their conduct, and the movement began to spread so rapidly, that companies of militia were called out to disperse the mobs and liberate the blockaded trains. In Baltimore a militia company was assailed by stones and other missiles hurled by the mob, and in return the soldiers fired into the crowd, killing and wounding a considerable number. This created intense excitement. At other points other strikes have occurred and been accompanied with even greater violence. At Pittsburgh the State militia were ordered to clear the railway track, but when they undertook to do it they were stoned and fired upon. In return they fired on the crowd, killing six and wounding eleven. This, as in Baltimore, caused a fearful excitement, rousing all the worst passions of the strikers, and of the thousands of tramps, boatmen and miners, who had joined them. The mob proceeded to break open gun-shops and fully arm themselves, and the police, aided by the militia, are powerless to control them. Meantime the trouble is spreading rapidly over other railroads, and it is difficult to say where it will end. President Hayes has issued a proclamation warning all persons engaged in such domestic violence to disperse and retire peaceably to their respective abodes. In case this proclamation is not obeyed it is probable that the three States most involved, Maryland, Pennsylvania and West Virginia, will be declared in a state of insurrection, and an army sent to suppress all disturbances. It is said that this is already contemplated.

This is one of the incidents of the old struggle between capital and labor. Such features of it as are new in our history are due to the growth of the country and the unusual depression we are passing through. We do not think either the capitalists or laborers are wholly

in the right. Both have their hardships, and both fail in forbearance and consideration for each other. It is plain that capitalists may be in a position where they are losing money heavily, while they are forced to employ large numbers of laborers and pay them stated wages. In such circumstances it is natural that they should try to reduce wages to the lowest point. On the other hand, the laborers are dependent on their daily wages for means to procure bread for themselves and their families; and when wages are reduced to a point where they are not adequate to a proper food supply, the fight inevitably begins. The laborers are wrong in resorting to violence. They have no legal or moral right to insist that certain men who have been employing them shall pay them whatever wages they demand. They have a right to quit work and seek better pay elsewhere, but have no right to make war or destroy property, or prevent others from taking their places at the reduced wages. Both parties will eventually have to recognize the fact that neither can prosper in the long run until they establish a deeper basis of agreement between them. It is evident that the principle of competition can not be left to run an unrestricted course. The strong can grind the weak down to a certain point, in ways that have hitherto been considered strictly legitimate according to the laws of society and of trade; but the moment that point is passed, the two parties seize each other by the throat. When things come to this pass, our country is in a particularly dangerous condition. Every American citizen has been educated in ideas of personal independence which make him very ready to defy authority; the practice of carrying pocket arms has become common; and neither the national nor State governments have such arrangements for controlling the people in times of turbulence as are found in the monarchies of Europe. The present trouble on the railroads shows that the competitive struggle can not go much farther with us, unless a course of things is adopted which will necessitate the maintenance of a large standing army, such as France, Germany, England, and other countries have to keep. Unless a peaceable solution of the question can be found, the States and National government will have to control the people with a strong hand. We think the peaceable solution will be found in some form of Coöperation or Communism between present employers and employed, by which each shall be secured a fair and equitable share of the earnings. As to the railroads it is most probable that these riots will eventually force the government to take the control of them and operate them for the benefit of the whole country.

The population question may have something to do with the distress which poor people in this country are now experiencing. The most of our good land is taken up, there is an enormous stream of immigrants flowing in, both on the Atlantic and Pacific coasts, and the resident population is increasing rapidly by its own procreation. It is probable that, owing to the peculiar circumstances engendered by our late war, the population of the country is beginning to press on the opportunities for remunerative labor, if not on the actual means of subsistence, in a degree which causes distress among the very poor who live from hand to mouth, with no accumulated surplus. People are apt to miscalculate somewhat the relations of population to actual labor and subsistence. Getting together a lot of statistics they find that the country has about forty millions of inhabitants and raises about a billion and a quarter bushels of wheat, besides other grains and vegetables and immense herds of cattle. A glance at the figures shows that the country produces an abundance of food for all. But shiploads of this food are sold to other nations, and, owing to the distinction between rich and poor, and defective methods of distribution, the people do not all share alike in what remains. It will require some careful observation and study to determine whether we are approaching the condition in which population presses on the means of subsistence to such a degree as to cause continued distress. But it is evident that it is the poor who will feel the pressure first, and not the rich or well-

to-do classes. And it is for this reason that every such outbreak as these railroad riots deserves thoughtful attention.

F. W. S.

COMMUNISTIC SOCIETIES OF THE UNITED STATES.

THE AMANA COMMUNITY, AMANA, IOWA.

GERMANS. Number of members about 1,500. Live in seven villages, all of which have a common interest. Own from 25,000 to 30,000 acres of land. Businesses: agriculture, manufactures and merchandise. Emigrated to America and settled near Buffalo in 1842. Removed to Iowa in 1855. Marriage permitted, but not encouraged. Strongly religious. Call themselves "The True Inspiration Congregations," or "Inspirationists." Present leader in spiritual things, or "inspired instrument," Barbara Heynemann—now over 80 years of age. The temporal affairs are managed by Trustees.

THE HARMONISTS, ECONOMY, PENN.

GERMANS. Emigrated to this country in 1803-4. Organized into "The Harmony Society" in 1805. First settled in Butler County, Penn. Removed to Indiana in 1814 and built the town of Harmony. Sold that place to Robert Owen and returned to Pennsylvania in 1824, and built their present town of Economy on the eastern bank of the Ohio. Businesses: agriculture, manufactures and merchandise. Estimated worth several million dollars. Membership fifty years ago 1,000; now 100. Marriage practiced until 1807. Celibacy has since been the rule. George Rapp was their founder and leader until his death at the age of ninety. Jacob Henrici and Jonathan Lenz are now their leaders. The Harmonists base their organization on religious principles.

THE SEPARATISTS, ZOAR, OHIO.

GERMANS. Emigrated from Württemberg in 1817 under the leadership of Joseph Baümler. Adopted Communism of property in 1819. Businesses: agriculture, manufactures and merchandise. Estimated value of property one million dollars. Amount of land 7,500 acres. Celibates until 1828; marriage has since prevailed. Jacob Ackermann present leader, but shares his responsibilities with Trustees chosen by the members. Basis, Religion.

DR. KEIL'S COMMUNITIES.

The one located at Bethel, Shelby County, Missouri, was founded in 1844. Highest membership 650; present about 250. Mostly Germans and Pennsylvania Dutch. Businesses: agriculture, manufactures and merchandise. Own 4,000 acres of land. Governed by President and Trustees. Favor marriage. Founded on religion. That at Aurora, Oregon, where Dr. Keil now resides, was founded in 1855, and is the more prosperous, having 18,000 acres of land and about 400 members. Their basic principles are of course the same as at Bethel. The two Communities are substantially one, having a common interest. Many persons at Aurora went from Bethel, which accounts for the latter's decline in numbers.

THE SHAKERS.

Mostly Americans—a few of other nationalities. Followers of Ann Lee. Seventeen Societies in seven States. Each Society is divided into two or more families or separate Communities; so that there are in all over fifty Shaker Communities. These had at one time a membership of five or six thousand. The present membership is not far from 2,400. The Shaker Communities are all large land-owners. Businesses: agriculture and manufactures. The Shakers are religious celibates. Each family has its Elders, Eldresses, Trustees and Deacons; and every two or three Societies have a Ministry, consisting when complete of two males and two females. The Central Ministry of all the Societies resides the greater part of the time at Lebanon, N. Y., occasionally visiting the other Societies. Daniel Bolar and Giles B. Avery now stand at the head of the Shaker Ministries.

THE PERFECTIONISTS.

Founded by John Humphrey Noyes. As a religious

sect date from 1834; as Communists from 1846. First organized in Community at Putney, Vt. Removed to Oneida, N. Y., in 1848. The branch society in Wallingford, Conn., established in 1851. Whole number of members 301. Businesses: the manufacture of silk threads and steel-traps, the canning of fruits and vegetables, and agriculture. Social system, complex marriage. Theodore R. Noyes, a son of the founder, is now President of the two Communities, which have a common interest, interchanging men and capital as occasion requires.

THE ICARIANS, CORNING, ADAMS CO., IOWA.

French. Their first leader and President was Etienne Cabet. Securing one million acres of land in Texas, he established a colony there in 1848, which removed to Nauvoo, Illinois, in 1849, and in 1853 purchased land for a branch Community in Iowa, which in time became the only Icarian Community. In 1855 there were 500 Icarians at Nauvoo. The Icarians have encountered many trials, including the death of their founder, and now number less than 100. Their business is mostly confined to agriculture. They own nearly 2,000 acres of land. Marriage is obligatory. No religious bond.

THE RESPIRATIONISTS.

Their Community at Brocton, N. Y., was founded by Thomas L. Harris and Lawrence Oliphant in 1867. Its membership nearly reached 100, but is now much less, owing to the removal of many of its members to California, where another organization has been started. Their principal businesses at Brocton have been horticulture and wine-making. Their religion is a modified form of Swedenborgianism.

Of other and smaller Communistic Societies we have no definite statistics. We should like to be informed of any errors in the above summary.

CO-OPERATION IN VERMONT.

From the N. Y. World.

ONE set of theorists hold that the proper relation between labor and capital is that the latter should own the former; but not a few visionaries take an opposite view and maintain that the former should own the latter, since it creates it. The tendency with one party is toward slavery; with the other it is toward coöperation. One theory represents reaction toward a primitive condition of society which the world has tried and cast behind it; the other theory represents the yearning for an era of peace and happiness which may possibly be within the destiny of man, but which is still out of sight in the far future. And as slavery can never be established again while the laborer remains intelligent and industrious, so coöperation can not be established until he grows wise, self-sacrificing and unselfish, making the good of his class and not his own advantage his motive of action. Coöperation associations for manufacture in trade have often been formed, but hitherto they have not met with flattering success. They find rivalry with individuals a difficult task, and the rank and file are prone to grow jealous and distrustful of the managers, and the managers are apt to become weary of employing their business tact and experience to procure a trifling increase in the wages of a few score of workmen, when they might, by setting out for themselves, amass a great fortune. There is something in our present civilization which seems to require competition, rivalry and selfish endeavor, eventuating in the general good; and coöperation fails because human nature is not yet fit for it. It may be that men will never be capable of adopting such a system, and yet every attempt to put it in operation is watched with the closest interest and sympathy. It is not strange, therefore, that much public attention has been given to a letter now going the rounds of the press, describing a small coöperative manufacturing association which exists in Springfield, Vt., and which, it is claimed, is thoroughly prosperous in these hard times. This association consists of thirty members, one-third of whom are women. Four couples are married, and all the rest are single and work for their livelihood. They own a shop, machinery and stock, and work by the piece, receiving regular wages. They have a house, in which they have well-furnished rooms and pay a regular price for their board. We quote from the original account of their enterprise:

"On the first day of January last their business outlook was not encouraging; the prospect of selling their production at a profit was not good; the question with them was, Shall we shut down the mill or go on? The majority said go on, and if our product will not sell for enough to pay the present wages, then we will reduce them *pro rata* until the amount received will pay them, with interest on the capital used, insurance, taxes and other expenses. With this understanding they continued to run, and during the past six months these persons have earned wages to the amount of \$6,293. From this sum they have paid for board \$2,366; for clothing and incidentals they have expended \$2,564; and the balance, \$1,363, they saved and added to the capital of the association. In addition to this their home made a profit of \$350 at the price charged for board and washing,

which was added to the amount saved from wages, making the total saving for six months, \$1,713. They have manufactured and sold goods during the time to the value of \$12,160, besides doing their own work at the home and in their garden, and the business has paid interest on the capital and other expenses."

The obvious lesson to be drawn from this striking statement is, that a coöperative association is, when it can be maintained at all, superior to all others; since during the period in which these Vermont operatives were making use of their capital and labor to the best advantage, content to accept whatever returns came to them, hundreds of great mills throughout the country were lying idle, and thousands of workmen starving through the want of confidence between employer and employed, neither being content to accept a fair share of losses in bad times, as neither had been content with a fair share of gains in good times. Certainly this instance goes to show that coöperation is especially strong in adversity, where it was supposed to be especially weak.

WHAT TRADES-UNIONS ARE GOOD FOR.

II.

EDITOR AMERICAN SOCIALIST:—In sketching accounts of the progress of the Trades-Unions, the writer may be excused for taking the Amalgamated Engineers as a model, not because it is notably the best; for there are many others that claim to be quite as efficient, and more numerous, but because of his own membership in that Union, which has added experience to the figures and other proof of the points cited.

The Amalgamated Society of Engineers, Machinists, Millwrights, Smiths and Pattern-makers, is now nearly fifty years old. It did not, however, effect its *amalgamation* and become a corporate body with a single administration, until the year 1851. This was brought about by the intolerable greed of the employers of Bradford in Yorkshire, England. In addition to the *piecework system* then in vogue, and which, poorly paid, urged the men beyond their strength, there was what was called the systematic overtime method of driving the men. It is a known peculiarity of human skill that the "launch," or independent propensity of genius, may be almost completely subjugated by overwork, while the productive faculty remains. Employers do not want *independent faculties* in the genius and skill which they employ; they only want its *productive faculties*. The object, logically viewed, then, in the overtime system, was to keep a constant equilibrium between the spirit of "launch" and that of depression in their men, which, though it reduced the average age of their employés to about thirty-two years, kept the genius of the very best men subdued without detracting from the product of their skill. The best skilled men of those times were thus subdued by the plan of "systematic overtime," and the greatest percentage of product was gained by the employers, in this shrewd trick that at once increased the incentive of the employé to delve longer and earn a little more, and simplified the business of the employer by "longer hours" with fewer hands. The plan became very common. The poor, overworked creatures tugged and bore it till the poisoned air of dingy pest-holes, called workshops, and the hectic gyves of slavery had summoned millions to early and almost welcome graves.

The society of Engineers, at that time comparatively small and poor as well as uncombined, were among the first to see the trick that lay at the bottom of *systematic overtime* and *piecework*. They were two distinct organizations—the Engineers, and the Machinists, Millwrights and Pattern-makers. They all discussed their miserable condition in their branch councils. The final result of this discussion was that in January, 1851, a circular was issued notifying all parties that on a given day piecework and systematic overtime would be abolished. Of course the result of this daring action was a tremendous crisis. The masters were insulted, enraged. Their men had had the effrontery to dictate! A counter-circular was immediately issued ordering that if that of the workmen was not forthwith withdrawn they would close the shops. The men were determined and the shops were closed. This was the beginning of a series of contests which are destined to be chronicled in the future histories of the development of the English people, if not of the human race. The poor fellows stood out against poverty, taunt and hunger, and were defeated. Sixty thousand workmen were thrown upon the labor market. The masters issued another circular requiring that every man should sign a declaration that he did not belong to a trade society. This the defeated combatants were obliged to do or starve. But they still kept their society in secret.

Defeat had now lent them wisdom and experience and

made a solid amalgamation not only possible but indispensable. The diplomacy of Bismarck could not be more guarded and successful than has been the career of this great Union since that time. Before this "lock-out" the men were working in damp, badly lighted and ventilated shops, from ten to eighteen hours per day. Now the shops are improved and the time is nine hours. The average age was thirty-two years; now it is forty-eight. Their membership has increased from 8,000 to 50,000, and their surplus fund is now \$5,000,000 gold.

C. OSBORNE WARD.

LETTER FROM MR. BRISBANE.

EDITOR AMERICAN SOCIALIST:

SIR:—In one of my articles published in your journal there appeared the following paragraph:

"He [Fourier] missed the Law of Universal development or Evolution, which he did not comprehend, and he overlooked other laws which, perhaps, he did not seek for." I had the article copied that it might be perfectly legible to the compositor, and by an inadvertence the word *fully*, which originally stood before "comprehend," was left out. The sentence should have read "which he did not fully comprehend." The whole statement was very brief, and hence incomplete; but as it appears to be so frequently quoted I will ask to have the correction made.

Fourier distinguishes, in the careers through which all finite things pass, two great stages of development. The first he calls the Subversive, as it is a stage of incompleteness, imperfection, disorder and discord, and necessarily so, since the new thing is not yet developed or organized, and hence is not in its normal state. The second stage he calls the Harmonic; it is the completed fully developed or organized stage, and is accompanied by order, harmony and unity. Between the two is a transitional stage, which is neither discordant nor harmonic: it is the passage from the subversive to the harmonic. The first stage is really the *embryonic*—the stage of primary, incomplete, progressive organization. It is not a "subversive" stage, but one of preparatory development or organization. As regards this first stage Fourier's analysis was defective, but still his views are far more complete than those of Spencer and others who are using the Law of Evolution as if they understood it.

As regards the statement that "Fourier overlooked other laws which perhaps he did not seek for," I wish to say this: Fourier did not undertake the discovery of the laws of the universe as a whole, and their coördination into a body, giving to the world the *science of law*. That was not his aim. He sought for those laws only which could serve him as guides in discovering the *true organization of human Society*. His work was to elaborate an exact Social Science and furnish our suffering and miserable race the means of extricating itself from the false Social System under which it is living. He believed that want of insight—of genius—on the part of the thinkers of our civilization, was the cause of the long stagnation of humanity in its wretched Societies, and he sought the guide, the science, that would lead it out of them.

In conclusion let me add that Fourier was not a "seer," a "prophet," an "Intuitionist," or any thing of the kind. He was a *seeker for and discoverer of laws*—the Laws of organization in Nature—and a *deducer from those Laws*, applying them to the organization of Society, as Newton applied the law of gravitation to the movements of the planetary bodies.

Respectfully, A. BRISBANE.

INSPIRATION AND REASON.

Boston, July 14, 1877.

EDITOR AMERICAN SOCIALIST:—In your paper of July 12 you say, "It occurs to us that if Fourier's discoveries came by inspiration, it ought to be assumed that the carrying them out into practical embodiment will also require inspiration." So it will, as all great enterprises have done in the past and will continue to do in the future. But it will also require something else, and the reason why his prophecies have not been realized in life is that this other element has been lacking. Science is the other element, and it is our business to discover the Laws of Sociology and apply them. There is no necessary antagonism between Inspiration and Reason, but exactly such counterpointing as there is between Woman and Man. A Social Philosophy without Inspiration would be like a World without Woman, but Socialism without Reason is a World without Man.

In either case the result is barrenness, just what has occurred with regard to Social Organization.

From a man's point of view the inspiration to do

would disappear if Woman were not; from a woman's point of view, there would be no solid standing ground on which to be if Man were not. What is necessary to proliferation, to the production of living and permanent results, is the Marriage of Man and Woman, of Inspiration and Reason, of Wisdom and Love.

It is not a question, as it seems to me, of *precedence* and *proportion*, but one of RECONCILIATION and REGENERATION.

In studying to discover the Laws of the Universe the Inspirations and Intuitions of Woman (or the feminoid side of Man) are as valuable as the Reason of Man (or the masculoid side of Woman): what a woman feels may be as scientifically true as what a man knows, but the feeling is not as definite, and it is necessary for practical purposes that our knowledge should be exact. Woman is helped to true inspiration by Man's Reason and Man is stimulated to make his highest discoveries by Woman's Intuitions.

Both Mr. Noyes and Mr. Andrews have announced themselves distinctively as INTEGRALISTS, anxious to bring about this "Marriage Union of Love and Wisdom in Use," and I long to see them "work together for good" in the great field.

If Mr. Andrews may be included among the "facile writers of the Andrews school," or if the present writer could claim to be facile, and had the control of the SOCIALIST, there is not the slightest danger that the paper would be flooded with defenses of Individual Sovereignty. That battle has been fought and gained. Mr. Andrews is the teacher of an Integral Philosophy which reconciles the interests of the individual with the interests of all.

If I were to give him a name I should call him the *Reconciler*. He has no quarrel with Communism or any other truth, nor does he champion Individual Sovereignty as against any other truth. *Strike* if you must, but *hear* first.

F. S. C.

INFANT SCHOOLS OF CO-OPERATION.

Carpentersville, Ill., July 11, 1877.

EDITOR AMERICAN SOCIALIST:—

ARE not these little "Schools of Coöperation" springing into growth all over the country significant to watchful eyes that a movement is really in progress among the masses, educating them in unity in commonplace affairs so that they may be ready for unity in higher things when the time is come? Indeed, is not this education a present necessity? Cultured people may have learned the difficult lesson of fair and humble hearing of this or any question, being ready to study principles before or with the facts; the majority of those of lesser training must have the facts in their own sight for years, and become familiar with them before they are ready to *hear* a statement of the underlying principles.

Here in this little manufacturing village the workers are stumbling into the rudiments of Coöperation. The largest establishment employs about one hundred men. For a year or two they have been combining together to buy groceries at the wholesale houses in Chicago. They receive a weekly price-current of this class of goods.

The laborers are paid off once a month. On each pay day each man hands in a list of articles he wants, and the approximate cost being figured up, he pays about that amount to one of their number, who combines all the orders and sends for the whole amount of groceries wanted.

When the goods arrive they are taken into the shop, and one of the workmen is employed to weigh out and distribute the quantities due to each man.

In this way about \$150 worth of groceries are bought once a month and paid for, cash down, thus saving all the discounts for cash.

Three per cent. added to the cost of the goods covers all cartage, freight, paper, twine and expense of dividing them.

A saving is thus made to the workmen of from five to one hundred per cent. on their grocery bills; according as the goods bought are more or less staple. They take advantage of this saving to buy and use a better grade of goods than ever before.

When the plan was first adopted, there was more or less annoyance and trouble among the men in carrying it out and dividing up the goods; but latterly every thing works smoothly and pleasantly, because they have become used to it.

In so simple a venture there is very little risk or expense. It is a simple question of gain, that any one can understand. There is no talk of unselfishness, co-operation or socialism. There is no suspicion that they are being educated into more comprehensive opinions of the ways possible to live and do. They are merely dis-

covering unto themselves an easy path which may broaden into one still pleasanter and better as they see other ways in which economy can be subserved by unity, thus gaining an ever widening view of life and its surroundings.

KATE PRICE.

CORRESPONDENCE.

Binghamton, July 14, 1877.

EDITOR AMERICAN SOCIALIST:—I have received the AMERICAN SOCIALIST—28 Nos.—shall take pleasure and I hope some profit in reading them and distributing them among my friends. Every body likes the paper, but taking it is another thing; times are so fearful and there are so many of the worthless local papers—which people buy because they have a great itching for neighborhood gossip and because—well let us omit the remaining three or four thousand reasons. If I were not too lazy or tired I would give you some of my opinions in regard to the SOCIALIST in general, and individual writers in particular; but I dare say you can get along for awhile without them. If you should see fit to put the accompanying scrap [on Music; see p. 238] in your paper I hope you will dodge misprints; for it wavers rather precariously in spots between sense and nonsense, and you know how easy it is for the typo to take that little step from the sublime to the ridiculous. I can talk common-sense, but don't like to.

I want to ask a little favor of you. Have you a spare pigeon-hole in your office; some trifling unoccupied limbo into which you can chuck any MSS. I may send you that you do not wish to publish? Then sometime in the bright future, if I should want them and can send you the postage, I can get them.

As to getting subscribers to the SOCIALIST, Orthodoxy, whatever it may be, exists in every thing if at all—that is to say, business, religion, social usages, etc., all hang together; attack one and you attack all. I don't know one regular-built business-man here who would want it known that he was radical, progressive, new-light or "queer" in any respect. It would hurt his business, he thinks. Whatever he thinks (and for the most part he don't think much of any thing) he shows no outward hostility to the existing state of things. Perhaps you have heard it remarked that capital is conservative; well that tells the story. Businessmen will take the *New York Observer* or some other dull or sensational hypocrisy.

Well, the world has many a change before it yet; in determining which, the SOCIALIST, like all other influences, will have its due weight.

Yours truly,

G. E. TUFTS.

RESTRICTION OF POPULATION.

THE following article appeared in the *London Medical Examiner* of Thursday, June 28th, 1877:—"The trial of Mr. Bradlaugh and Mrs. Besant involved a great question of civil freedom, and many who do not agree with either the spirit or the manner of the book which led to the prosecution will regret that any attempt has been made to interfere with the liberty of the press. For after all, the book merely proposed certain methods of preventing conception, and if its physiology is in some parts fallible, and if its author has shown some errors of taste, these circumstances scarcely afford sufficient grounds for a criminal action. Any course which incites to a criminal act, or any publication which leads to such a result, ought, if possible, to be stopped; but though our criminal law severely punishes the destruction of life, even in its embryonic condition, the prevention of fecundation is not an indictable offense. Modern ideas on the subject, indeed, appear to be founded on the precepts of the Old Testament and the supposed laws of nature. In other words, it is thought by most people that it is contrary to the laws of God to interfere with the process of conception, except by taking such precautions as restraint may furnish. On the other hand, it is the opinion of a small section of the public that the conditions under which we now live are so artificial that it is impossible for us to be guided entirely by natural laws. They maintain that the precept, 'Be fruitful, and multiply, and replenish the earth,' and the various promises which were made to the God-fearing, such as that a wife should be 'as the fruitful vine,' were conveyed by intelligent statesmen to a small nation fighting against great odds. Joab, who prayed the Lord 'to add unto the people an hundred-fold,' no doubt had a view to the brave men 'that drew the sword.' But the conditions are now widely different, and were it not that the natural increase of the population is checked by disease and want, the earth would become so 'replenished' that bare existence would be impossible. Malthus, who first fully appreciated these conditions, regarded the control and regulation of the sexual feelings as the proper remedy for the evil; but his logical successors, recognizing the inevitable function of most important organs, recommend the use of artificial checks to prevent conception. Indeed, they go further,

and, regarding the use of such checks as a duty to society, they have become the apostles of these new doctrines.

"There is a third class of persons who hold a different position, and who, while fully recognizing the right of men and women to limit the number of their progeny, consider that the sentimental character of intercourse is destroyed by the use of artificial agencies, and that the higher emotions are repressed by the employment of mechanical measures. The fact that by far the larger number of people hold to the old ideas is no proof of their truth, and the rights of minorities are now respected by all except bigoted fanatics. It is incumbent, however, on minorities that they should put forth their views with the greatest circumspection; and although the prosecution of the book was no doubt foolish in the extreme, it was fully equalled by the bad taste of the publishers in allowing some parts of the work to appear. To describe the manner in which impregnation takes place, and the mode in which the ovum becomes fecundated may be desirable, but to enter into minute details as to the external organizations of generation in the female in a professedly popular pamphlet is totally unnecessary, and can only be regarded as an outrage on good taste. Mr. Bradlaugh and Mrs. Besant conducted their case with great ability and delicacy, and had they exercised these qualities in editing Dr. Knowlton's book, instead of allowing the American work to appear in its crude form, the ill-advised prosecution could never have been undertaken. Dr. Drysdale, whose singleness of purpose is well known, not only had the courage of his opinions, but with characteristic enthusiasm described the anaphrodisiac effect of the book on himself. This witness appeared to carry considerable weight with the jury, and his quotations from Sir William Jenner as to the etiology of rickets produced a decided impression.

"As far as we understand the finding of the jury, the conviction, if it be not quashed on technical grounds, will be based on the accidental inclusion in the work of indelicate descriptions which were not essential to the elucidation of the subject. It is possible, however, that the jury arrived at the verdict on the ground that though the practices recommended might be justifiable in the cases of married persons, the dissemination of a knowledge of such matters would lead to their being employed by the unmarried, and thus that libertinism in its grossest form might be encouraged. How far it is right to actively oppose a system on account of its possible abuses is again a question of public morality on which there is considerable difference of opinion. The practices recommended in the book may be either highly beneficial or extremely injurious to society, but pamphlets on either side of the question should not be subject to the censorship of a policeman or the laws of conventional propriety entertained by a Middlesex jury."

From the *San Francisco Chronicle*, July 8.

MORMONISM AND MEXICO.

A WEALTHY MORMON PURCHASING LAND IN SINALOA AND SONORA.

THREE months ago a wealthy Mormon called at the office of the Mexican Consulate in this city for the purpose of procuring information in regard to land and land titles in Mexico, as he was en route for that country and intended purchasing farming and grazing tracts in the State of Sinaloa or Durango. Receiving the intelligence needed, he started for Mazatlan, taking with him letters of introduction to prominent Mexicans. Upon arrival there, Mormonlike, he immediately proceeded to business, and was successful in purchasing large bodies of land in both the States mentioned. The gentleman returned by the last steamer, and on the 7th instant departed for Salt Lake City to make a report to the Mormon authorities. Parties who conversed with him say that he is highly pleased with Mexico, and that he says the *tierra templada*, or temperate zone of that country, where the Mormons intend to locate, is a perfect paradise. The first Mormon colony has already reached Hermosillo, the principal city of Sonora, on its way to some defined point beyond. There is now a chain of Mormon settlements extending from Utah through Arizona into Mexico.

A *Chronicle* reporter called upon a prominent Mexican yesterday, whose opinion upon the Mormon hegira to Mexico will interest the public, as he is undoubted authority. He said he believed the Mexicans would gladly welcome the Mormons, as the latter were sober and industrious, and would rapidly develop the immense resources of the country. All the intelligent and cultured Mexicans were free-thinkers, and had long ago discarded religious prejudices. Hence, the ruling powers did not care what the saints believed as to religious matters. As to polygamy, he thought the Mexican men would not object to it. The women would rebel against such doctrines, but they might be won over, as were Anglo-Saxon women, who are the most enthusiastic advocates of Mormonism. The leaven of Protestantism which has strongly permeated Mexico will aid the Mormons, as it has already broken open a road into the very heart of the republic. The *Chronicle's* informant stated that the proportion of the sexes in that republic was about seven males to ten females, and that the relative figures on the part of the latter were increasing yearly, owing to continued revolutions and the more exposed and dangerous occupations of

the men. The advocates of polygamy would undoubtedly seize upon these facts to further their schemes.

The Mexicans anxiously desired population and prosperity, and the Mormons promised to bring these two requisites to the country. They would largely intermarry with the Mexican women, and the offspring of such unions would become, in part, the future rulers of the country. The Mexicans have no objection to an influx of Anglo-Saxon blood—in fact, rather like it—if not forced upon them at the point of the bayonet. Hundreds of Americans, Englishmen and Germans are married to Mexican women, and the unions have in a majority of cases been happy and blessed with large families. So far as experience goes, the women of that country like to marry foreigners, and it is the universal testimony that they make excellent wives. Monogamy is the only marital condition of the sexes recognized by the laws of the republic, and how the Government would deal with open and established polygamy is a question of the future. Mexican public opinion in such matters is very liberal. The views herein given were very freely expressed by the gentleman interviewed.

AMERICAN SOCIALIST.

THURSDAY, JULY 26, 1877.

THE experiment in elementary Coöperation which MISS KATE PRICE so cleverly describes on another page, is exactly one of the kind which we hope will become very common. That is the way to begin. Those who undertake such ventures will find, as in this instance, that the wholesale merchants are ready to furnish goods to a company of workmen as cheaply as to the country dealers. All that is necessary is that prompt cash payment be made. We should judge that coal and other articles besides groceries could be secured in this way at reduced prices. We hope that every such attempt will be reported to the SOCIALIST for the encouragement of others who may be hesitating whether to try it or not.

THE PROBLEM OF DISTRIBUTION.

WE Americans roll up our eyes in astonishment when told that the larger part of the land of England is owned by a very few persons. The inequality which this statement suggests is startling in the extreme. We can scarcely conceive the circumstances rendering it possible for one-half the land of a nation of thirty millions to fall into the exclusive possession of a score of people; and we fail to consider

1. That such inequality is the natural result of the grab principle lying at the base of existing society;
2. That similar inequalities, varying only in degree, prevail universally;
3. That the United States even, with its enormous extent of territory and its boasted opportunities for individual development, is following surely in the track of older countries in this respect;
4. That nothing can save any country or people from the extremest inequalities in the distribution of property so long as selfishness is the recognized, fundamental rule of life;
5. And, hence, that all men, rich and poor, who deplore this great evil, should work for the thorough reorganization of society and the displacement of selfishness as its ruling principle.

We will not stop to discuss these several points, so often considered in the AMERICAN SOCIALIST, and which it seems to us, might almost be termed self-evident; but proceed to call attention to the great inequalities existing immediately around us. It is not at all uncommon to meet nowadays with a man whose property is valued at one hundred thousand dollars; millionaires are not rare; and occasionally there is a Vanderbilt, a Stewart, an Astor, who is worth many millions. Just consider for a moment how many families now struggling with poverty would be placed in comfort for life by the equal distribution of the smallest sum here named—one hundred thousand dollars. It would, in many parts of our country, not including the far West, buy twenty farms of one hundred acres each, well fenced and under good cultivation, with fair buildings. One million dollars would give two hundred families the same good conditions, insuring them, with moderate industry, all that is essential to their comfortable support, the education of their children, etc. The property owned by Vanderbilt would place ten thousand families in equally desirable circumstances! Or it would give five thousand dollars to every householder in ten cities, each of five thousand inhabitants, reckoning five persons to each family! or, with their present property, it would place

every inhabitant of some of our States beyond the reach of want!

In 1840 Massachusetts had a population of 737,700; and it was then estimated that 3,224 persons owned more than half the property of the State. Allowing as above five persons to each family, 16,120 persons owned more than the remaining 721,580; that is, *three persons out of every hundred owned more than the remaining ninety-seven*. The inequality is probably greater now in Massachusetts than it was then; but presumably not greater in that State than in many others. And the universal tendency is toward greater and greater inequalities. Larger corporations and companies absorb smaller ones in manufactures, in railroads, in banks, in express and telegraph businesses, and in the various branches of trade. Great monopolies rise up on every hand, which defy and destroy the competition of smaller capitalists. Fourier's prophecy is realizing itself. "Circumstances are tending," he said, "toward the organization of the commercial and industrial classes into federal companies or affiliated monopolies, which, acting in conjunction with the great landed interest, will reduce the middle and laboring classes to a state of commercial vassalage, and by the influence of combined action become the masters of the productive industry of entire nations. The small operators will be reduced to the position of mere agents, working for the mercantile coalition."

We by no means pronounce the association of capital and its accumulation in the hands of individuals unmitigated evils. We are not even prepared to say that society would be permanently improved to any great extent by the more equal distribution of property. A large manufacturing company, by the wise use of its capital, is often a great blessing to hundreds of families, many of whom are more comfortably fed and clothed than they would be if they had to entirely shift for themselves even with the advantage of their share of the company's capital, supposing it equally divided among their employés. But as *finalities* in society these monopolies—these vast accumulations of property by individuals—must be regarded as abnormal developments—monstrosities and deformities of the body social.

Happily these evils carry with them their own antidote. They are teaching men everywhere the great value and strength of unity, and the folly and weakness of isolated individual effort, and so are instructing them in the fundamental principles of Socialism. It is by agreement, by Coöperation, by unity, that the evils of monopoly and of hoarding will be neutralized: the poor and medium classes have only to more fully avail themselves of these principles than the rich have done, or can do, to bring about all desirable equality in the distribution of property. It can not be accomplished by any form of resistance.

TIMOTHY'S COMING.

CONSIDERING the number of people who positively did not want little Timothy Totten but would have felt greatly obliged to him if he had stayed away, it is somewhat surprising that he should have ventured into this world.

In the first place his once patient, much enduring mother, on whose breast he lay alternately squalling and sleeping, can not be said to have wanted him, for she had already had nine like him, and had long ago spent all of her beauty and most of her strength in bearing and caring for Timothy's predecessors. On her part the having of Timothy was simply a common example of the sublime and unsurpassable endurance of woman, combined with the stolid submission of a drudge who sees no escape from her lot. Indeed, her sentiments in regard to having children had long ago come to be quite the reverse of those of the Bible Rachel. Instead of saying: "Give me children or I die," the thoughts and feelings of her heart on this subject, had they found any expression through many long years, would have taken this form, "Save me from undesired children, or I die." Certainly, whoever else may have wanted Timothy, it was clear that his mother did not want him.

There is but little less doubt that Timothy's coming was unwelcome to his father, although he observed it with his usual stolid indifference. He was a day-laborer, and already had so many children that he could not support them in any thing like comfort or decency; and for Timothy to come and swell the number of gaping mouths, just when it was so difficult to get work, and labor was so cheap, was decidedly inconsiderate on his part and a downright piece of ill-luck. Then, there would be some scanty clothing to be bought for Timothy, and possibly a doctor's bill, and school taxes

(provided Timothy had any schooling), and as all these things loomed up, in prospect, before Timothy's father, he felt decidedly inhospitable toward Timothy, and as though, if it were possible, he would like to send him back where he came from with a surly note of rejection. Yes, it was plain that so far as Timothy's father was concerned, Timothy was not wanted. He was superfluous or *de trop*, as the French say.

As Timothy's parents did not want him, neither can it be said that Timothy's brothers and sisters wanted him. They always licked their plates and fingers very clean at the table, and sighed for more, and had they in any way realized that their already too scanty rations were to be divided with this newcomer, they would have clamored louder than any body against his coming. Timothy's brothers and sisters, already poorly cared for, were evidently to gain nothing by his coming, therefore they could not possibly want him. He had better have stayed away so far as they were concerned.

Then again there was a silent but general conviction on the part of the inhabitants of the town in which Timothy was born, that there were Tottens enough. Although they might not have held a Town-meeting to take any steps to prevent the coming of Timothy, if they had had any foreknowledge of it, there is none the less doubt that they would have regarded his coming as something of a public calamity. They could not expect that Timothy, with his slender chances for education and moral training, would be any improvement on the other nine Tottens, and these had long been looked upon as a grievous infliction. All of the boys had been in the Reform School (the only schooling they ever had), and they were generally accredited with all the hen-roost robbing, watermelon thieving, and trouble-making which took place in the village. The Overseer of the Poor looked upon them as a future inheritance, and even the Census Taker (although a stranger), when he visited their house, looked as though he thought there were too many of them. But perhaps his prejudice may have been owing to the fact that when he got up to wipe his pen Bill Totten moved his chair back a little, and when he sat down again it was not there.

Finally, to add to this cloud of objectors to Timothy's coming, a dry, and hard-headed, and terrible old man by the name of Malthus had written a book on Population, in which he had proved by many stony facts and immutable figures that Timothy was not wanted; that, in fact, the world would be greatly better off without him, and that he ought by every possible means to be discouraged from coming. All scientific people had great respect for this book, so that if all the conditions had been understood, and a vote had been taken throughout the whole world as to whether Timothy should come or not, there is no doubt that there would have been an overwhelming, universal negative.

But in spite of this general, though silent, protest, beginning with his own father and mother and extending in larger and larger circles to society and the great public, Timothy has come, and, as he has thus audaciously braved the public and defied the very universe, as it were, he must smart for it. Of course he ought to smart for it, and happily his worst enemy could not wish him a greater punishment than that which will befall him. Indeed, we doubt not that if Timothy himself could see the stony path which lies before him, he would bitterly repent of having come, and would cry as Cain did: "My punishment is greater than I can bear."

In the first place, though the milk which he draws from his mother's breast may taste sweet to him, there will be no love in his mother's heart for him, but in its stead a dull sense of bitterness and abuse, of which, in spite of herself, Timothy will be the scapegoat. Her motherly nature, long deadened to patience and gentleness, will have left only harsh words for Timothy's baby fretfulness, and rude blows for his baby mischievousness. Kisses and caresses, a mother's yearning tenderness toward him, a mother's guiding influence over him, a mother's aspirations for him, these Timothy will never know. He will simply be sullenly and peevishly endured so long as it would be a flagrant crime to expel him, and will be left to his own harmful devices as soon as possible. But then what business had Timothy to come? He was not wanted.

To his father, little, curious Timothy will simply be as one of the hens or pigs with which he plays around the back-door, though of course of nothing like the same importance to the Totten household. Rough words and blows unalternated by any thing kindlier, rags and dirt, cold and hunger, will be his home associations, and his education will be gotten in the street. Brought up to no habits of settled industry, yet im-

pelled to in some way feed fierce passions which have been trained to no other restraint than that of cruel want, what wonder that Timothy becomes the little wild beast which society so much dreaded and which it was so interested to have kept back. But Timothy has grown up a predacious, devouring creature with life before him which he must get through in some way. Happily for society, he may be fenced in by jails for a part of the time and thus got rid of, but reappearing again at intervals with accumulated terrors he pursues his predatory career until, his constitution too broken for active violence, he becomes a tramp, and thus ends his short, eventful history—a mournful example of retributive justice in coming where he was not wanted.

G. N. M.

AN OLD BILL OF FARE.

We have from time to time published articles showing the economies of Communism in regard to the procuring and distribution of the principal necessities and luxuries of life. This week a friend has handed us an old paper which gives a glimpse at the economies which the Fourieristic Phalansterians realized twenty years ago. Our readers will understand that Fourier's system did not contemplate the holding of property in common. On the contrary, a system of minute charges was instituted between the Phalanx and each of its members, the most rigid account-keeping being required. But this old Bill of Fare, which we give below, shows that even under such a system, by virtue of their associating together in a large home, the members of the North American Phalanx got their food at very low prices. The gentleman who has preserved this old paper since 1854 was at that time a member of the North American, and previously of other Phalanxes. He says they had a Subsistence Committee which met once a month and calculated the actual cost of each item of food, including cooking and table-service. The members were charged for exactly what they ate, at these cost prices. When the waiter brought on the dishes called for he dropped a little zinc check, on which were stamped the proper figures, into the little dish which was placed over the private sugar-bowl of the individual; and at the close of the meal the secretary came around and charged the amount in a book. An additional item usually had for breakfast was buckwheat or wheat pancakes, four common sized cakes for one cent. Here is the printed Bill of Fare. The figures represent cents and half-cents:

North American Phalanx.

SUPPER,

BILL OF FARE.

OCTOBER 29, 1854.

SOUPS.		PASTRY.	
		Gingerbread,	1
		Naples Biscuit,	1½
		Sugar Cake,	1
MEATS.			
Cold Roast Beef,	4	Apple Pie,	3½
Roast Beef with Onions,	4½	Mince Pie,	4
Ragout,	4		
VEGETABLES.		FRUIT.	
Stewed Beans,	1½	Apples,	1
Pickled Beets,	1	Apple Sauce,	3
Stewed Tomatoes,	3	Quince and Apple Sauce,	3
		Quince Sauce,	3
		Preserved Peaches,	4
BREAD.		MISCELLANEOUS.	
Biscuit,	2	Butter,	1
Brown Bread,	1	Cottage Cheese,	2
White Bread,	1	Honey,	4
Graham Bread,	1	Black Tea,	1
		Coffee,	1
		Chocolate,	2
		Hot and Cold Milk,	½
TO ORDER.		Sugar, half lb.,	4½
Dry and Wet Toast,	1	Molasses, half pint,	3½

To die rich and "cut up handsomely" is the ambition of the majority of our countrymen; but Ruskin, the English author, art critic and philanthropist, confesses to an ambition to die poor! And in a late number of his *Fors Clavigera*, a monthly periodical addressed to workingmen, he shows how he expects to realize his ambition. The inheritor of £157,000, he has reduced this amount by poor investments, donations to poor relatives, colleges, and general charities, until he is able to announce that after this present year he will no longer be a rich man; his income will be lim-

ited to one pound sterling a day or less. This event he proposes to properly celebrate by spending £3,000 the present season in amusements in Venice and other continental cities.

THE BRADLAUGH-BESANT TRIAL.

In the concluding reports of the Bradlaugh-Besant trial which have just reached us, we find some very interesting information which was drawn out in the testimony of the witnesses for the defense. One of the witnesses, DR. DRYSDALE, is a very eminent man, being a member of the Royal College of Physicians of London, a Fellow of the Royal College of Surgeons, Senior Physician to the Metropolitan Free Hospital of London, and consulting physician to other hospitals. His duties in the hospitals have forced him into a very extended contact with the poorer classes of London; therefore his opinions concerning them are entitled to great weight. We will quote from the report of the trial some of the questions which MR. BRADLAUGH and MRS. BESANT asked, and DR. DRYSDALE's answers:

Mr. Bradlaugh.—Can you say, from your own experience, that poverty and preventable sickness exist among the poorer classes in consequence of large families?

Dr. Drysdale.—I have been continually obliged to lament the excessive rapidity with which the poorer classes bring unfortunate children into the world, who, in consequence, grow up weak and rickety. You see such children suffering from the rickets and in a very unfortunate condition. Sir William Jenner has written a great deal upon this subject, and he used to say, what my experience has continually confirmed since, that when a workingman marries, the first child or two look very healthy, while the third will look rickety because the mother is not able to give them that proper nourishment which she lacks herself. And so with both the fourth and fifth. They get more and more rickety, and if you search the courts and alleys of London you will find great numbers of children whose life is simply a pain to them. If the mother had only had two children she could have supported them well enough, but when three or four are born they get that terrible disease—the rickets—which is a great cause of death in London, a much greater cause than is generally supposed. Many children supposed to die of measles, and other infantile diseases, really die of rickets. In the case of a healthy child such a disease as measles passes off without much damage, but when it attacks a weak and rickety child the child dies, the death is ascribed to measles, instead of the more largely contributing rickets. Hence the death-rate is largest in large families.

Mr. Bradlaugh.—Have you read the essay on population by Mr. Malthus?

Dr. Drysdale.—I read it some thirty years ago; perhaps more.

Mr. Bradlaugh was proceeding to ask whether it was a fair summary of Mr. Malthus's views to say that population was necessarily limited by the means of subsistence, and as to the operation of checks, when—

The Lord Chief Justice said he scarcely thought the question a fair one.

Dr. Drysdale said: One fact I will mention to draw the attention of yourself and jury to the very important point of infant mortality. That is a very interesting point indeed. With all our advances in science we have not been able to decrease the general death-rate in London. Twenty years ago it was 22.2 per thousand persons living. In 1876 it was almost exactly the same, being, in fact, 22.3. Instead of dying more slowly than we did twenty years ago, we die a little faster. The fact might seem to be a great disgrace to the medical profession, and to those who had to advise as to the public health. Indeed, it has been asked, what is the use of public health officers at all? The real reason of this increase in the death-rate is, that the children of the poor die three times as fast as the children of the rich. If all the parents of the children were as well off as, say the gentlemen of the bar—(laughter)—or of the special jury, the consequence would be that the number of children that would die would be very small indeed. Mr. Hanson has pointed out that to every 100,000 children among the richer classes—which would, of course, include the barristers—(laughter)—

The Lord Chief Justice.—And solicitors, too, I should think—(laughter)—

Dr. Drysdale.—And solicitors, too, my lord, no doubt—in 100,000 children of the richer classes, it was found that there were only 8,000 who died during the first year of life; whereas looking at the Registrar-General's return we find that 15,000 out of every 100,000 of the general population die in their first year. If you take the children of the poor in the towns you will find the death-rate three times as large as among the rich—instead of 8,000 there would be 24,000 among the children of the poor. So that you see, the children of the poor are simply brought into the world to be murdered. Hence, on the general average, we do not increase in longevity. The great number of poor people we have accounts for the rate of mortality being kept as high as it has been. If we were all brought up we should live to about an average

of 80 years—(laughter)—except we died by accident—(laughter)

Mrs. Besant (to witness).—You have stated that you have had a large English hospital experience, and a wide experience among the poorer classes: is it within your experience that any attempts are made by mothers to check the increase of their families?

Dr. Drysdale.—I hardly ever go to my hospital, where on a certain day of the week I usually see about 80 or 90 women, that there are not 5 in 6 cases of women who have suckled children for 18 months or two years in order to prevent conception.

Mrs. Besant.—That is the reason they give for suckling their children so long?

Dr. Drysdale.—They will tell you so if you ask them quietly; but they would probably give some other reason if other people were present. I tell them it is not a good way to act, and advise them to find out a better.

Mrs. Besant.—And the effect of this over-lactation on the child at the breast?

Dr. Drysdale.—It is robbing the child at the breast of its proper food, which ought to be more substantial than the milk of the breast.

Mrs. Besant.—And what is the effect on the unborn child supposing the mother conceives during the time she is suckling?

Dr. Drysdale.—It suffers from want of nourishment because it does not get enough blood, which should go to feed it before birth.

Mrs. Besant.—What is the effect of very rapid child-bearing upon the mother herself?

Dr. Drysdale.—You very often see women worn to death by getting children too rapidly. They hardly seem fit to keep up their own lives, and very often fall into consumption.

Mrs. Besant.—Is one of the results of over-large families to gradually undermine the constitution?

Dr. Drysdale.—I think so among town mothers, though a strong woman, with plenty of food, brought up in the country, might, without much injury, have a large number, say, twenty-one. (Laughter). Oh, I have known many women with twenty or twenty-one children, all living. (Loud laughter). A strong countrywoman might, perhaps, have twenty-five—(laughter)—but among the majority of cultivated women, and women brought up in towns, that would be impossible.

Mrs. Besant.—When the father's wage is 13s. a-week, would twenty-one children be healthy?

Dr. Drysdale.—To bring so many children into the world, under such circumstances, I should think one of the greatest social crimes a man could commit. I should look upon it in the same light as habitual drunkenness and other social crimes.

Mrs. Besant.—Is not falling of the womb—to use the common expression—very common among poor women?

Dr. Drysdale.—It is extremely common. Indeed, when I was obstetrical assistant at Edinburgh, it was one of the commonest diseases among women—the principal one in fact. Women ought never to get up from confinement for some weeks after the child is born; but these poor women are so utterly unable to do without work that they are compelled to get up in a day or two. The womb, being full of blood, falls down and produces infirmity for life.

Mrs. Besant.—Have you any knowledge as to endeavors among women of the poorer classes to procure abortion?

Dr. Drysdale.—It is not alone among the poor. I have known it, time after time, among educated ladies, who have taken most drastic medicines to try and get rid of the effects of conception.

Mrs. Besant.—Would it not be better to prevent conception than attempt to procure abortion?

Dr. Drysdale.—To procure abortion, I consider, is almost as bad as murder. But I do not see any crime in preventing conception, otherwise those who remain unmarried should all be prosecuted. (Loud laughter).

Mrs. Besant.—Leaving that point, and returning to another part of my opening address, where I dealt with over-crowding—have you in your own experience seen many cases of over-crowding?

Dr. Drysdale.—Near to my dispensary in Holborn I have seen too much of it. In the neighborhood of Gray's Inn, where these gentlemen of the bar abound (laughter)—and these gentlemen of the bar might see for themselves if they would (laughter)—I must confess to have been ashamed to find such an amount of misery existing there from over-crowding. I wish that two or three gentlemen would only take the trouble to go into the little courts and alleys off Chancery Lane and Gray's Inn Lane and see the frightful misery and crowding there as I have seen there. I have seen six children in one room all huddled up together, and all down with typhus fever, the same room being used by three adults; I have seen such things repeatedly, over and over again.

Mrs. Besant.—What is the largest number of human beings you have seen crowded into one room?

Dr. Drysdale.—That is the largest—six children and three adults, with only one bed.

DR. BLACK ON HEREDITY.

At the twenty-eighth annual meeting of the American Medical Association, in Chicago, a paper was read by Dr. J. R. Black, on the Laws of Heredity. Among other things Dr. Black said, that "the improvement of the domestic animals had long been the source of earnest thought and care; and the objects sought to be accomplished, whether beauty, strength or endurance, they had been eminently successful in obtaining. As regarded the human race, nothing of the kind had been attempted, every thing being left to chance, except as regards efforts to train the head and heart." Nothing can be more true than this, but with men as with animals, training alone will not effect the requisite improvement without a great deal of care and selection in breeding. But how to apply this to the human species, as it is applied to domestic animals, is the unsolved problem. As Dr. Black very justly remarks, every thing is left to chance. The only hope he gives us is in his concluding paragraph, in which he says that "few persons possess the strength of mind necessary to abstain from the perpetuation of the species simply because they have inherited a congenital disorder. Yet even this fact has an outcome not to be deplored. High intelligence, strong wills and consistent behavior would survive, while feeble-minded ignorance, and volitions unstable as water, would carry the blood on to imperfection, disease and extinction." This is better than nothing, yet it is at best a rather melancholy outlook. It is saying, practically, that the only method of improving the race is to let perverted and diseased propagation continue, till the tainted portion of our population finally dies off, and the higher types survive. But the question then arises, How are we to prevent the two from mixing? And how can we segregate the purely blooded from the contaminated in such a way that no taint shall escape from the one to the other? As society is compounded, we see no possible answer to this question. The lowest and most diseased portion of our population might, and probably would, finally die; but the processes which produce these inferior human beings are continually in operation, and as fast as the worst cases disappear their places are filled by others equally bad. But even if we could assume that this process of the survival of the most robust types could and would go on till finally disease would do its work, and the imperfect forms would disappear, can we conceive of the amount of human misery such a prolonged and painful struggle would produce? Generation after generation of human beings must be born into the world, and suffer and die, before the final consummation could be reached. The waste of life, time and power in such a process can hardly be expressed by any formula at our command. But if a way could be devised to begin at the root of the matter, so as to prevent not only the births but the conception of this mass of suffering and superfluous humanity, the saving would be enormous. Why will not our Medical Associations investigate this phase of the subject, and ask the question, whether it is possible to control the undesirable increase of population in any simple and harmless way? Facts are forcing the most intelligent thinkers to the conclusion that this matter ought no longer to be tabooed and kept out of sight for fear of its effect on the public morals, but should be the subject of thorough scientific investigation. What Huxley or Carpenter will be the pioneer in this great moral work? c.

A FACT FOR MR. DARWIN;

OR DOWNWARD PROGRESSION.

[A resident of a village near Manchester, England, in sending this narrative, says it confirms Robert Owen's theory respecting the influence of circumstances before and after birth upon character. Our informant vouches for the accuracy of the statements.]

MR. CRAIG, the well-known phrenologist, was on one occasion visiting near Manchester at the house of a friend, who, requiring an alteration in his house, wished to engage some workmen in the village to do the work. The gentleman invited the phrenologist to accompany him. They were directed to the house of a beerseller, who is by trade a carpenter. The beerseller's wife was the first to make her appearance at the door, to which the gentlemen had retired to escape the atmosphere peculiar to houses of that class. The beerseller shortly made his appearance, and one or two of his children.

Mr. Craig, as is his wont, laid his hands on the head of one of the boys, and made a remark as to his character, saying that he was fond of "swopping," liked to be paid for whatever he did for others, and that he was a "shaffler," a local term indicating the lad's want of steady attention to study or business. The description was said to be correct; and the parents wished the phrenologist to describe the peculiar characteristics and aptitudes of others of the family. Of

one he said he would be troublesome, and, unless judiciously trained, would be deceitful and tell lies. The next examined he said would be improvident, and require to be trained how to use his resources, or he would always be in difficulties. By this time a crowd had gathered round the phrenologist, by whom the salient features of others among the young folks were hit off with sketchy force and humor; and loud laughs echoed the convictions and amusement of the audience. Some young ladies stood still to listen, but declined the offer of the phrenologist to submit to a photograph of their specialities. Turning to leave, Mr. Craig was attracted by the head and carriage of one young girl, and after moving his hand over her head, inquired if she attended school? She answered in the affirmative. Then, said he, you are in the first class of the school. She replied it was so. He told her she would be apt in the study of history, of languages and grammar, and that she might study music, although she would not observe time well at first. He inquired what employment her father followed. She replied he was a joiner. Then, if he could afford to buy you a piano-forte, you would soon learn to play it, and be able to teach others as a governess, said he. Patting her on the cheek, he told her she had reason to be thankful that her parents had given her a good and healthy organization, and a fine combination in the mental construction of her brain; and that with due attention to the requirements essential to health, she might calculate on a healthy existence and a long lease of life.

This girl proved to be the daughter of the publican, and presented a very marked contrast to the other four children in appearance and carriage. *She was born before her parents became beersellers!* and the question arises whether the physical organization, the mental and moral constitution of children, are not deteriorated by the physical and moral atmosphere existing around the parents prior to the birth of their offspring; and also, whether this circumstance is not calculated to lower the scale of their moral and physical existence? How otherwise can we explain or account for the contrast in Mr. Craig's delineations? for he was an utter stranger to the family, had never seen the people before, nor did he know that the girl was the daughter of the publican, or that she was born before he kept a beershop. This fact, if supported by other cases of a similar character, will afford Mr. Darwin materials for a new chapter in his next edition, on *downward progression* by the agency of beer, and the selection of a demoralizing trade.—*The Coöperator*.

THE UNPHILOSOPHY OF MUSIC.

BY G. E. TUFTS.

PHILOSOPHY generally speaks falsehood or nonsense when it undertakes to bring music into its court. The philosopher weighs music, and esthetic concerns in general, with great self-complacency; but how would it be if the musician should assume to judge of philosophy? In fact the methods and aims of the two are pretty squarely contrasted. Philosophy aims (and succeeds, I suppose, to its own satisfaction) to define man, to drag his soul out into the light of mathematical perception. Music is the unreasoned expression—impulse; it is not a view or theory of any thing, but its essence. Music is every thing; it scoffs at the intellect; is not amenable to the intellect. Music is every thing; profound, mysterious, complete, as life itself. In its inner sense all moods and meanings find a home. It tears up the shallow crust on which the intellect turns its astounding summersaults and discloses underneath the effervescent chaos of passion; it celebrates the eternal marriage of good and evil on the sacred altar-hearths of primal being. To nothing in all nature is utterance denied; the most wordless depths of sentiment find in music a voicing.

For convenience' sake, and following certain obvious externalities, we speak of a certain number of senses and affect to regard them as distinct entities or faculties. The musical sense is considered a part of hearing, or the "auditory function in its esthetic modes;" but in fact the musical sense seems to exist quite independent of hearing. We recall music without in any way representing its tones; indeed, I think there is little of the time that more or less distinct melodies are not passing through our minds. We feel often a great charm in music so distant that some notes fail to reach us and phrases lost to the ear are instinctively supplied by the fancy. I have often listened to music under such circumstances when at times the distinction between imagination and reality would fail—fall out of thought—entirely.

The loftiest soarings of the ethic muse; the most wonderful random hits of the poet; the most staggering Titanisms of the philosophic mind;—none of these take us so by surprise and capture us completely like the world-free evolutions of a "new tune." Who could have foreseen that it would go there?—and there?—and yet now after we have heard it, it plainly *must* go there. Who could have invented it? We can not believe but

that it has always existed somewhere. Von Pudeliski, mercenary sensualist, wrote it squarely for money? Say rather, skies, seas, forests, the joys and woes of all mankind, have always been singing it, but our ears were not open to hear it till now.

In all music of a really high character there is an undertone of sadness such as music alone can hint. This fact (if it be a fact) is quite a strong pessimistic argument, for music is the most universal, the freest, and therefore the truest voice.

In all good music we recognize a strenuous argumentative vein; opposing powers or tendencies are discussing some vast question; with our never-failing self-conceit we infer that it is we that are the subject of that high debate. Perhaps it is. Is Nature—this something that has produced us—loving or malign? Music like philosophy is ever harping on this query and answers it with equal ambiguity.

The tone-fount is a Delphos where each may learn his fortune; whatever thou art, that will the voice reflect to thee. Music is what the universe thinks of us and itself. It is the hieroglyph that can not be profaned and that each comprehends according to his deserts. 'Tis a flickering that sweeps the whole circle of feeling; in it are the sick heart-throbs of despair; the new morning-sense of love and happiness; the celestial peace of the cloud-streaks in the far twilight sky; last sobs from the abyss; the terrible march of triumphant, pitiless power; the crooning consolations of mother nature to her sore-stricken ones left behind to perish by the great army of humanity; sounds from home, sweet reassurances of the divine love;—in the flights and fallings of the tones, moves before us the whole beautiful, horrible world-drama, transfigured by the holy light of the ideal, that unspeakable, unreasonable faith in universal growth toward something higher and better, without which human destinies were a hideous puzzle, worthy only to be unravelled by the sword.

ALL ABOUT LOVE.

THERE are Heavens without end, corresponding with "Worlds without end."

In the more advanced Heavens, Seraphim and Cherubim are analogous to Ladies and Gentlemen in this mundane sphere.

"By no unhallowed fire would I be warmed
Nor do I e'er suspect the like of thee.
May that pure flame which Seraphs feel,
Our spirits fine, the dross exclude
And melt us into one."

Such is the language of Love in well-balanced minds.

During the fining process, appreciative distance may be advisable. If we keep ourselves all clean and nice—suffer never an indelicate thought to enter the mind—till the sun of righteousness can shine through us, clear as crystal, casting no shadow on the canvas, near approach will not change love to loathing. Love becomes adoration.

Love is an important element in the human make up, not to be ignored, nor degraded. It is the Bond of Unity that binds all Heaven together.

OLIVER PRENTISS.

Shakers, Mt. Lebanon, N. Y.

THE USE OF FORKS.

Forks are rarities even now in many parts of Spain; and in taverns in many countries, particularly in France, knives are not placed on the table, because it is expected that each person has one of his own, a custom which the French seem to have retained from the old Gauls. But as no person will any longer eat without forks, landlords are obliged to furnish these, together with plates and spoons. Forks are not an ancient institution. About the first royal personage in England, who is known to have had a fork, was Queen Elizabeth; but, although several were presented to her, it remains doubtful whether she used them on ordinary occasions. Forks came so slowly into use in England that they were employed only by the higher classes at the middle of the seventeenth century, and, as late as the eighteenth century, table forks—and, we may add knives—were kept on so small a scale by country inns in Scotland (and perhaps in some parts of England) that it was customary for gentlemen in traveling to carry with them a knife and fork in a shagreen case.—*Illustrated Weekly*.

Old men to the front is the rule in European politics. Gortschakoff is seventy-nine, Disraeli seventy-two, Thiers at eighty is the hope of France, and old Admiral Constantine Canaris at eighty-seven is President of the new Greek Cabinet. It is fifty-five years ago since he avenged the devastation of Scio by fastening a fireship to the Turkish flagship and blowing her up with many hundreds of men who were celebrating the Ramadan.—*World*.

"Both the employers and employed are likely to look upon Coöperation with favor and give it their cordial support. It does not stand in the way of any interest, but really assists all business interests, and the only obstacles we can see in the way of its general introduction is the difficulty of finding proper persons to manage the establishments in a manner to command the confidence of those concerned."

—*Syracuse Standard*.

THE PROMISE KEPT.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth his beloved sleep." Psalms, 127: 2.

Dost thou the grievous night-watch keep,
Beset by fears, reproach, or pain?
Believe, believe the glad refrain,
"He giveth His beloved sleep."

Still doubting, heart? O do not keep
Thy agony in dumb restraint.
Wait not the dawn; pour forth thy 'plaint
To Him who gives His loved ones sleep.

Nor question thou, "Will me He keep?"
Nor heed the unbelieving "No!"
Though wakeful hours creep by—so slow,
He yet doth give His loved ones sleep.

"Loved!" saith He? Yea. Now haste and reap
The joy that springs from that sweet word;
And rest; for thou hast truly heard,
"He giveth His beloved sleep."

And hark! His voice 'mid night's lone deep:
"I'm near, thou hast but me to find;
I'll give thee rest, thy wounds will bind;
For I am He who giveth sleep."

Then seek! O seek! Let thy heart leap
To meet the love in that dear breast.
Thou'lt find and blissful sink to rest;
For so He gives His loved ones sleep.

JENNY LIND AT FIFTY-SIX.

A NEW BIRD IN THE NIGHTINGALE'S NEST.

We translate from a French journal (*La Liberté*) a curious and interesting letter from Jenny Lind, the Swedish Nightingale, now fifty-six years of age, written by her at Dresden, where she now lives, to a friend in Paris:

"I want to speak to you of my baby. Well, I must tell you that God has given my dear husband and myself an adorable little girl, born on the 31st of March last. She is the perfect image of health and happiness. She laughs and crows in a way to delight all sympathetic hearts. We have given her a little Katharine among her other names, but we call her Jenny, I need not say in honor of whom. Our boy Walter will be four years old the 9th of August next. He is an intelligent child—very intelligent, very religious, and when he has been naughty, it is touching to see the way he prays God to make him good again—poor little chicken. He adores me, obeys me and I understand the child completely, for he is exactly like myself in nature, very impressionable, active, gay, high-tempered, affectionate, shy, good-natured, quick to learn, remembering all that he learns, preferring to the finest toys a horrible old doll, because it is one with which he has longest played, caring nothing about dress, but preferring to be loved rather than admired. Is he musical? Not the least in the world. That is my great despair. But he is religious, and I think he will be a Christian. As to the baby I can not say as much. The little creature eats, drinks, laughs, mumbles over her shoes, and I have nothing to say against her character. My husband is now in England looking out for a residence, for we intend, on account of the children, to settle in that country. Yours affectionately,

JENNY LIND."

As our Paris contemporary observes, this is certainly a very bright and maternal letter from an artist who is well on towards her threescore years.—*N. Y. World*.

The Yankee who invented wooden nutmegs and leaden razors must hide his diminished head. There have, it appears, recently arrived in Paris some curious specimens of artificial pearls, the joint work of the Chinaman and the oyster. They are produced in this way: into the shell of the oyster the Chinaman introduces little pieces of wood or earth, which keep the unhappy mollusk in a constant state of irritation, and cause a pearly secretion, which ultimately covers the fragments. Often a piece of metal, shaped to resemble the figure of Buddha, is introduced into the shell, and this, by a similar process, is converted into a pearl presenting all the conditions of a presentable relic. One can imagine an almond-eyed Celestial saying, "Oyster no sabbee—me gib him nicey piecy wooddee—oyster great foolee—all same makum lillee pearlee." Truly the Heathen Chinese is fast getting civilized.—*Harper's Bazar*.

A near-sighted and modest resident of Cazenovia entered a dry-goods store in that village, and, thinking to perpetrate a joke, stepped up to the dummy on which new patterns of dresses and mantles are displayed, and struck it on the shoulder, saying: "Well, old woman, how are you?" The old woman at once turned around, and not only answered his question, but volunteered a great deal of information besides.

A correspondent of the *Tribune* who has just returned from an extended tour at the South, says, the relations between the blacks and whites are for the most part friendly. "The negroes have churches enough of their own, and they are built and supported in large part by pious whites who refuse to admit them to their own places of worship."

ITEMS OF NEWS.

HOME.

Camp-meetings and shoutin.
The wheat trade is going to be lively.
Ben, Wade in and bite the Presidential heel.
Captain Howgate's expedition will start promptly.
The Grand Union Hotel at Saratoga can dine 1,000 guests at a time.

Edwin Booth has subscribed \$500 for the Shakspeare Memorial theatre at Stratford.

The poet Longfellow is a great fellow for long walks in the morning. His best foot is a trochee.

Old John Brown, Jr., is despondent. He can not see any place for President Hayes' Southern policy.

Gen. Edward F. Noyes, our new Minister to France, was a promising man when in Dartmouth College.

Mr. Hilton has found a Hebrew gentleman in Cincinnati and invited him to take board at the Grand Union.

A Kansas letter-writer says the blue grass is driving the buffalo-grass West at the rate of about five miles a year.

Bret Harte's name has been attached to a story which he did not write. He don't like it—it is too much honor for him.

The Government finds it easy to borrow money at four per cent. Nearly \$80,000,000 of its new bonds have been already sold.

Mr. Edward Moran, the marine painter, has gone to Europe to stay two years and exhibit his picture called "Liberty Lighting the World."

Secretary McCormick, of the National Republican Committee, says the office-holders are not going to kick up against the President's late order.

West Virginia had to call for United States troops to make the Baltimore and Ohio brakemen behave themselves at Martinsburg. What kind of a sovereign State is that?

The Brotherhood of Locomotive Engineers has been very much demoralized by the defeats it has suffered in trying to conduct strikes. It is represented as nearly broken up.

Judge Hilton says that he buys \$500 worth of goods from the Jews for every dollar's worth that he sells to them. That accounts for his keeping the best temper in that Seligman affair.

The *Amblychilla cylindriciformis* can snap up a grasshopper and just munch him. The trouble is there is only one Ambling Killer of that sort anywhere, and that is in New Jersey.

King Gambrinus and his set have had a three days' session in New York to drink beer from 42 breweries, and vote which is the best. We have not heard whether the congress is dead, or drunk, or has come to a decision.

The Central Council of the Labor League of the United States has passed resolutions discountenancing strikes and violence. Moral agitation, it says, is the strength and power by which labor can acquire tangible reformation.

The "Hawkeye" man had an invalid wife, and that made him "feel it a duty to be as lively as possible about the house and make fun for her benefit." She liked his humor, and the result is that he is as lively as possible all over the country.

The East shores of Maryland and Delaware are full of peaches, and yet the growers are not happy. They are at the mercy of the Philadelphia, Wilmington and Baltimore railway. That road had less than 1,600 fruit-cars in 1864; now it has over 9,000.

Gentlemen office-holders having places on the various Republican Committees: You will give pleasure by coming forward and resigning said positions somewhat promptly and conspicuously. We want to know what you are going to do. What makes you so slow?

A young New York city lawyer, named Ely, was convicted of assisting in procuring fraudulent naturalization papers for use at the polls. Judge Benedict sent him to the penitentiary for two years. He has served a part of his term, and now his friends want to get him pardoned. The President won't do any thing about it.

The St. Louis banks have had a run lately. The Butchers' and Drovers' Bank failed. The business has been made very unsatisfactory to the bankers by the passage of a State law making the directors responsible for double the amount of stock owned by them, and also making it felony for the officers to receive deposits when the institution is in a failing condition.

A *Tribune* reviewer of Dr. Schaff's "Creeds of Christianity" says: "A Creed should use language different from the Bible. A string of texts from the Bible is no more a Creed than it is a prayer or a hymn. A Creed, in fact, is a doctrinal poem, written under the inspiration of divine truth." This certainly is a new definition of poetry. Who ever imagined that the world in its discontent with old Creeds was in reality calling for a new poem?

During the last week a strike accompanied by a riot took place at Martinsburg, West Va., among the firemen and brakemen of the Baltimore and Ohio Railroad. The occasion of the strike was a reduction of the men's wages. The Governor of that State, being unable to suppress the disturbance by means of the inefficient militia at his disposal, was obliged to call on the President for help. Col. French and the national troops went to Martinsburg and restored order without much difficulty. But the discontent was general along the whole road—at Cumberland, Grafton, Keyser, Baltimore, and Newark, Ohio. At Baltimore the militia fired on the rioters and killed nine persons besides wounding others. United States troops have been sent to Baltimore from Washington and other points at the East, while the latter city will be protected by the marines from Norfolk. At Newark, Ohio, there has been rioting and stopping of trains. The State troops have been sent to that place. There has been rioting at Hornellsville, on the New York and Erie road. A regiment of troops has been sent there from Buffalo. The strike at Pittsburg is by far the most serious. The troops sent thither from Philadelphia fired on the rioters, killing eighteen and wounding fifteen more. The rioters rallied, plundered the arsenal and gun-store, armed themselves, and drove a considerable part of the troops into

a round-house, and at last accounts were holding them at bay, and picking them off one by one. Reports of strikes and apprehension of riot come from many of the trunk lines West. The power of the strike is in the Trainmen's Union, a new organization of brakemen and firemen, which has been tempted to make this trial of strength only to be utterly crushed and annihilated in the end by an outraged and injured public.

Latest.—The mob has routed the troops in Pittsburg and holds the city. 200 persons killed and wounded: all the Pennsylvania Railroad buildings burnt: 125 locomotives and 3500 cars destroyed; miners and mill-hands join in the plunder. 5000 troops under Gen. Hancock in Baltimore. Riot in Philadelphia, Buffalo, Cleveland. The militia fraternized with the mob in Newark and Hornellsville. The Pittsburg, Fort Wayne & Chicago road has yielded to the demands of the strikers.

FOREIGN.

Statu quo has got to Armenia.

The siege of Kars has been raised.

The Circassians are again in revolt.

The Turks are learning to fight torpedoes with torpedoes.

Mr. Anthony Froude is going to write the biography of Carlyle.

The Herzegovinians have gone to the aid of the Montenegrins.

Cuba is offering special inducements for the importation of live stock.

The importation of East India cotton into England fell off 108,000,000 pounds in the year 1875 and '76.

The English have set up a statue of Alfred the Great at Wantage, the place where King Alfred was born.

The European war has made the London dailies jump right up twenty, thirty, fifty thousand, and perhaps more.

Hobart Pacha is going to shoot at every Russian city along the Black Sea. Now he will stop fuming and go to battle-smoking.

The Orangemen in Montreal concluded to bury their Hackett quietly and wait till the next time before they made a parade.

Midhat Pasha is in London. He spends a great deal of time in Parliament and in studying the practical working of the British constitution.

The Sultan is sweet on the Greek Patriarch. He let him in at the front door and gave him some money to help rebuild the patriarchal palace.

The Hon. Roscoe Conkling is attracting attention in London by the charm and brilliancy of his conversation in defense of American institutions. Won't he blush now?

Mr. Gladstone and the English Liberals are making much of Eugene Schuyler because of his exposure of the Bulgarian atrocities. He is now in London.

The Peruvians expect to get at \$300,000,000 of silver ore in the old Cerro de Paseo mine when Gen. Maiggs shall have made a tunnel for draining that mine.

Prince Gortschakoff is an old man and he would be contented to spoil Turkey a little. Gen. Ignatieff is a younger man and he wants to spoil Turkey a great deal.

The Hungarians are peculiar. The farther the Russians get away from them the greater is their fear. Their consternation is profound, now that the Cossacks have crossed the Balkans.

Mr. Tenniel, whose cartoons appear in *Punch*, is regarded by English critics as the most powerful draughtsman in the world. If he has any more infernal energy than the American, Thomas Nast, we pity the British.

The Mexicans are too weak to resent Gen. Ord's invasion of their country, and they are too proud to cooperate with him in the suppression of cattle-stealing. Guess they will now take hold and hunt the robbers themselves.

The Porte makes complaint to its diplomatic representatives everywhere that Russia is violating international law in respect to merchant-men and non-combatants on the sea. It mentions instances where merchant-ships have been attacked and destroyed by torpedoes.

The American minister at London says that he is not going to peddle or dicker in any thing. He is going to attend to the Minister business strictly. That can not be very difficult as long as he has the odor of Gen. Schenk to keep him virtuous. Now let him show that he has a soul above tufts and buttons.

Charles Bradlaugh and Mrs. Besant of London have been sentenced by the Lord Chief Justice Cockburne to pay a fine of £100 each and be imprisoned six months. The execution of this sentence is pending the action on a writ of error which the defendants have procured. Bradlaugh says, "We did not go into this struggle to make a noise and then give way: we went in that we might conquer, and until we conquer the struggle must go on. So we have registered our intention to sell, (the book) and, as we are paying so dearly for our firmness, we need not scruple to say so. We feel that we should fail in our duty unless we clearly, in open court, refused to make any kind of promise which should seem to hint at the possibility of submission, and the dry, brief refusal to say any thing in mitigation of punishment appeared to us to be the only dignified course."

Since our last, the Russians have captured Nikopolis with 6,000 Turks and two monitors. This gives them a chance to bridge the Danube again, and strengthen their line of connections. Their center has advanced to the Lom. Rustchuck has been isolated by means of cavalry, and its siege has begun. The Russians in the Dobrudzha have taken Chernavoda and Kustendji. This gives them command of a railway from the Danube to the Black Sea. They are now advancing on Silistria and the road from Varna to Rustchuck. Large bands of Cossacks under Gen. Gourkha have made their way along foot-paths and bridle-paths across the Balkans into the region near Kezanlik and Jeni Sadargh. They are believed to be approaching Philippopolis. As they have no artillery with them, the more probable supposition is that they have made the raid with a view to securing the Shipka pass and a more easy passage for their heavy guns. The Turks appear to be as supine as ever, though they are preparing to resist the enemy South of the Balkans. Abdul Kerim Pasha has been superseded by Mehemet Ali, a Prussian officer by the name of Schultze.

SOCIALISTIC NOTICES.

Correspondents wanted among those who would like to write on the subject of Liberal Christian Communism, especially if such correspondents have a wish to do something practical. Something quite new proposed.

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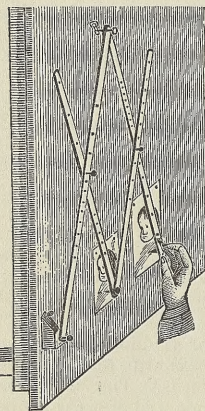
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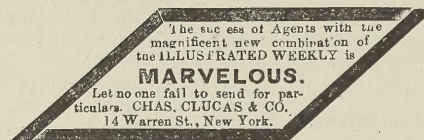
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